

Shaykh Sulaymān al-'Alwān(حفظه الله) was asked, what is the ruling on performing Wudū' after [eating] camel meat?

The Shaykh responded by saying: It's proven from the Messenger of Allāh(صلى الله عليه وسلم) that he commanded [the performance of] Wudū' after [eating] camel meat, and this has been mentioned in Sahīh Muslim from the chain of Ja'far ibn Sumrāh(رضي الله عنه) that a man asked the Messenger of Allāh(صلى الله عليه وسلم), "Shall I perform wudū' after [eating] mutton", He(صلى الله عليه وسلم) said "If you wish, perform wudū', and if you wish, don't perform wudū'". He said "Shall I perform wudū' after [eating] camel meat", He(صلى الله عليه وسلم) said "Yes, perform wudū' after [eating] camel meat."

And similar to this has been mentioned from the Hadith of Al-Barā' ibn 'Āzib(رضي الله عنه), it was narrated by Imām Ahmad(رحمه الله), Abū Dāwūd(رحمه الله), al-Tirmidhī(رحمه الله), ibn Mājah(رحمه الله) & ibn al-Jārūd(رحمه الله), and it was authenticated by ibn Khuzaymāh(رحمه الله), ibn Hibbān(رحمه الله) and ibn al-Mundhir(رحمه الله).

And this is the Madhab of ibn 'Umar(رضي الله عنهما), and this Fatwā was given by Imām Muḥammād ibn Ishāq(رحمه الله), Ishāq ibn Rāhawayh(رحمه الله) and Imām Ahmad(رحمه الله) and he(رحمه الله) said "There are two authentic Hadīths regarding it, the Hadīth of al-Barā'(رضي الله عنه) and the Hadīth of Jābir ibn Sumrah(رضي الله عنه)"

And that was [also] said by Imām ibn al-Mundhir(رحمه الله), Shaykh al-Islām ibn Taymiyyāh(رحمه الله), ibn al-Qayyīm(رحمه الله) and others.

Whereas the majority of the scholars went towards the view that Wudū' after [eating] camel meat is not obligatory, and this is the Madhab of Abī Hanifah(رحمه الله), Mālik(رحمه الله), al-Shāfi'ī(رحمه الله). And ibn Abī Shaybāh(رحمه الله) & ibn al-Mundhir(رحمه الله) mentioned it from Suwayd ibn Ghufalah(رحمه الله), 'Attā'(رحمه الله), Tāwūs(رحمه الله) and Mujāhid(رحمه الله).

And some of the scholars have mentioned it from some of the Rightly Guided Khulafā', and this is disputable, as it's not proven from any of them that they refrained from performing Wudū' after [eating] camel meat.

And the people of this view used as proof what was narrated by Imām Abū Dāwūd(رحمه الله), al-Nasā'ī(رحمه الله) and others from the chain of Shu'ayb ibn Abī Hamzāh(رحمه الله) from Muḥammād ibn al-Munkadir(رحمه الله) from Jābir ibn 'Abdillāh(رضي الله عنهما), he said: "The last two matters from the Messenger of Allāh(صلى الله عليه وسلم) was to abandon the Wudū' by that which is touched by Fire[i.e. includes Camels]"

And this report isn't valid to be used as proof upon giving a permit in abandoning Wudū' after [eating] camel meat, and that is because of two reasons:

1. That it's general, and it could be specified by the Hadīths of al-Barā'(رضي الله عنه) and Jābir ibn Sumrāh(رضي الله عنه), especially if we knew that performing Wudū' by that which is touched by Fire[i.e. Camels] was obligatory.
2. That this report is weak, and its meaning isn't authentic, and this is the view of the people of this matter[i.e. Muḥadithīn], Imām Abū Hātim(رحمه الله) said: "This Hadīth is Muḍtarib[shaky/weak] in meaning, rather he, the Prophet(صلى الله عليه وسلم) ate mutton and didn't perform wudū'", likewise the Thiqāt[trustworthy narrators] narrated it from Muḥammād ibn al-Munkadir(رحمه الله) from Jābir(رضي الله عنهما), and it's likely that Shu'ayb(رحمه الله) narrated it from his memory and erred in it.

And Imām Abū Dāwūd(رحمه الله) said in his Sunān, "And this is summed up by the first", meaning the Hadīth of Jābir(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) ate bread and meat, then he got up for the Salāh & didn't perform Wudū'.

And Imām ibn Hibbān(رحمه الله) mentioned something similar to this.